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The Masonic Craftsman

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In This Issue: "The Merit of Masonic Education"

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NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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YULE With so many conflicts of passion ruling men's minds and reason apparently outcast this Yuletide, there yet remains, when all else seems lost, the redeeming influence and memory of a manger wherein was born One destined to be the Light of the World.

That Light may at times appear dim, obscured by baseness and the fog of misunderstanding and insincerity, yet it is still there, showing the path undeviatingly to Truth and a happy issue out of earthly afflictions. It will not go out because it is of the essence of all good and the only hope of a world's salvation.

Men strut across the stage of life, casting a puny shadow yet seeking in their own way to be of consequence, but inevitably and invariably their end comes and their works remain a memory often dim and distasteful. Men die, but their work if founded on Truth shall live forever. Truth alone conquers, and the good life of Jesus will ever remain to comfort the clear-minded whose faith is not based on material things.

To readers of this journal whose interests we serve and who are linked to a brotherhood indissoluble and dedicated to a Supreme Being, we extend for the thirty-fourth time best wishes for

A MERRY CHRISTMAS

and a

HAPPY NEW YEAR

TIME As of the essence of living, events transpire every minute of every hour, day and week of every year which nominate Time as the most valuable of man's assets. Within the space of a lifetime, what measure a man's shadow makes during and after it is primarily predicated upon the use to which he puts the time at his disposal.

Shakespeare has divided the time into periods, when in Act 2, Scene 5 of his immortal play "As You Like It," he makes Jacques say:

"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms;
Then the whining school-boy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths, and bearded like the pard,

Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair round belly with good capon lin'd,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side;
His youthful hose, well sav'd, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion;
Sans teeth, sans eyes, sans taste, sans everything."

Within these limits lie opportunity and the ability or lack of it of adding to the knowledge and welfare of the world around him.

As a stone thrown into a pond affects the whole body of it, sending its pulsations or ripples to the remotest corners, so a man's life and the good or bad within it affect the whole universe of men.

In life's spectroscope are found the dictators, the maudlin, the strong and the weak—those who lead and those who blindly follow; the men of good will and those of evil ways—a veritable conflict of human wills and passions working for or against the happiness of humankind.

Intelligence of the human sort has comprehended many things. Science and invention—the one often complementing the other—have opened up seemingly limitless fields of new endeavor. Within these new fields are marvelous opportunities for service. Complex indeed are present day problems; confusing even to the clearest thinkers are the solution of them. To the average individual, content to leave matters in other's hands, of small concern perhaps, and by this same indifference a retardment of ultimate harmony.

The Freemason, concerned very largely with the problems of existence, bent on finding the wherewithal to carry on from one day into the next, often with an economic burden about his neck which absorbs all of his energy—and this largely the result of errors in the administration of affairs by his elected representatives, can yet, if he will, lift his head above the crowding of everyday events and see a meaning and perhaps Light to other and more useful means and ends.

Too often the daily press of things in which are so many complications spread before him through newspapers which seem to make confusion even more confounded by their contradictory character tend to obscure vision and prevent a detached view. To correct this it is well sometimes to get away from the haunts of men out on a ship or into the open spaces, where Nature dominates. In that environment fresh inspiration and surcease from the fret of the daily grind may be found and perhaps a way discerned to plan for the time at his disposal and map a life with a greater degree of potential usefulness than is possible otherwise.

The conservation of time and its effective use in essential matters is the most important factor in any man's life.

A Monthly Symposium

How Can Masonic Education Be Furthered?

The Editors;

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SAN FRANCISCO

WILLIAM C. RAFF
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

A PERSONAL PROBLEM

By ALFRED H. MOORHOUSE

MASONIC education can be made of real value only by its application to the ordinary processes of living.

As a premise to any intelligent consideration of this subject it is necessary to know of just what Masonic education consists, and we take it to be of the essence of the matter that an education in Freemasonry connotes an intelligent appreciation of the moral dogma embraced in the lessons of the three degrees—these being the base of Craft understanding.



Throughout the ritual lessons are taught by word and symbol which make it abundantly clear that the Craft stands for a high type of living, foregoing common vices, building up clean standards and marking its votaries as separate from their fellows, in adherence to the essential proprieties governing human contacts.

Impressions made during childhood are indelible. Those of later life retain their value only as the mind is imprinted by a logical appeal to reason.

In the working of the degrees no intelligent man can fail to note that account has been taken of the frailty of human nature and, while recognizing this very important factor, there is portrayed a picture of moral standards which must appeal to his better nature. The man who profits by this portrayal and guides his actions by it, may be said to be Masonically educated.

Life is a fleeting thing—and all too often the truth of this is not realized soon enough, yet men to whom the advantages of a Masonic education have come will find opportunity in innumerable ways to apply their knowledge to the advantage of society. To list these would be impossible, but within the three principal tenets: friendship, morality and brotherly love, is a field sufficiently broad to cover most contingencies.

Masonry is what its members make it. Not alone in the lodgeroom, but in the everyday contacts of man to man the application of those principles so ardently, intelligently and beautifully inculcated in the lessons of the ritual give opportunity of unlimited scope, and the man possessing Masonic knowledge need not be coached as to its particular application. Within him a knowledge of Craft principles and a sincere desire to be of service to his fellows—inside and outside the Craft—are inherent qualities of sterling worth. If

and when he can put aside the selfishness inherent to human life and look objectively at the misfortunes affecting others, he will, and he is so moved, do much to relieve misfortune and misery, and by so doing add his mite to the sum of human Charity. Small as its effect may seem, none the less the cumulative effect of millions of like-minded men can and will raise to a higher level the thoughts of millions and thereby increase their happiness.

TEACH THEM TO THINK

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

OUR question for discussion this month admits of a wide range of speculation. For a better comprehension of its possibilities, let us change its wording somewhat to "how can any education—Masonic or Secular—be made of real value." At once the speculative nature of the subject becomes apparent.



The question in its broader aspect has been the subject for discussion and argument for more than a century and no satisfactory answer has ever been found. No one will maintain that the aim of secular education is merely to train the pupil to add 2 and 2 or

to recognize certain marks or letters and with these to form words and sentences. Much the same is true of Masonic education. The member will receive little benefit from the facts of Masonic history, the meaning of its symbolism, or the logic of its philosophy unless, at the same time the learner is inspired to apply those facts, those meanings and that logic to the circumstances of his own every-day life, the conditions of his own existence.

As we see it, the aim of all education should be—not to impart certain facts, theories and teachings—but to lead the pupil to *think for himself*. Once this is accomplished, he will apply the facts, theories and teachings, and thus gradually develop a philosophy of his own that will develop as his own mental capacity develops and expands.

Any education that stimulates individual thinking and mental activity is good. Masonic education that leads the Craftsman to a better understanding and comprehension of Freemasonry is of value, both to the student and to Society as a whole. That which fails of this is as sounding brass and tinkling symbols.

NO REAL SOLUTION IN SIGHT

By Jos. E. MORCOMBE

Editor *Masonic World*, San Francisco

HOW Can Masonic Education be Furthered?" This our topic for the month has been discussed for years in many grand lodges, and has given rise to much experimentation. Yet thus far there has



been no satisfactory answer. Nor have any of the methods tried proven of any great value as raising the general level of Craft knowledge. There has been in no case a clear exposition of what is necessary to be done, and the theorists have been left to work their own sweet will.

It is requisite to raise the question as to what constitutes the truly educated Mason. The answers thereto would be many, ranging all the way from a kindergarten equivalent to post-graduate specialization. Yet as we see the matter, Masonic education to be effective must pre-suppose a foundation already laid of a general knowledge, for only upon such foundation can any special studies be based. One thus trained would have acquaintance with the history and development of philosophical systems and religious organizations, these being moral and spiritual forces. Such knowledge would give light needed to illuminate his own institution, as a similar factor in the economy of civilization. The necessary restrictions under which official Masonry operates would be made clear. For such a brother there would be no rule-of-thumb working or mere guessing to take the place of reason. Mistakes or errors of judgment could be checked upon, and injurious methods or unwise management be put in process of correction. For it would be recognized from broadest survey that all organizations are subject to the unvarying laws of associated being.

There is no grand lodge nor group of Masonic students that could hope to provide for such advanced work. Intellectual fitness and thought habits would closely limit to a very few those competent to carry on such work with hope of attaining the goal as set. There are, it is true, brothers who are pursuing such studies, but it is for them a labor of love, and they work alone. These we must regard as post-graduates, who having gained all this is possible from Masonic history or teachings, are specializing in matters closely related but essential, if comprehensive vision is sought.

It is on the other hand, of common experience that Masons, considered generally, are not greatly concerned in this matter of Education, be it high or low. Nor have the efforts of grand lodges, again speaking generally, been of a character to break down the natural resistance of non-studious men when asked to assume the status of learners. We have a splendid body of men in our lodges. They are mightily concerned for the welfare of the Craft, but are shown no way in which they can practically work for its advancement. Instinctively they turn from the fine-spun schemes of the educative theorists. Being gifted with common sense they are aware that much thus offered is without util-

ity. To them must be brought a sufficient knowledge of Masonic purposes and its mission as a factor of social sanity in a bewildered world. For these men the elaborate curriculum will fall of its own weight; the study clubs rarely survive an initial enthusiasm. The plain program of practical work, well within the average capabilities, is what is needed. With this provided there will be no further complaints of the apathy or indifference of the brothers. Space will not permit any discussion of ways and means; these will present themselves to any who may seriously set out to provide a workable program, acceptable to plain Brother John Smith. And he is the fellow who will count when strength and support for an endangered Masonry is needed. Reach him, in mind and soul, and Masonry will be secure. Continue to feed him with the husks of formalism, and he will die Masonically of inanition. With his going the dissolution of the Craft will not be long delayed.

DEPENDS ON THE INDIVIDUAL

By WILLIAM C. RAPP

Editor *Masonic Chronicle*, Chicago

TO devise an efficient method of Masonic education, necessarily involving instruction and study, is a difficult problem. It has been attempted by various grand lodges and voluntary groups, many of which are still engaged in the activity, while others have yielded to discouragement because of apparently inadequate results. Lacking the ability to offer concrete suggestion as to how Masonic education can be made of real value, the writer must confine himself to generalities and random opinions.



That Masonic education has value is beyond dispute, but it is entirely dependent upon the inclination of the individual to acquire it. The greatest "sales resistance" encountered by any plan for imparting knowledge of the institution is the indifference of the brethren. There is but a small percentage of the total number of members who have any desire to become familiar with anything more than the fundamentals of the fraternity. Most of them have scant interest in the history, philosophy, traditions or symbolism of the Craft, and are content to maintain their Masonry for the pleasure and companionship derived from association with fellow members, the opportunity to witness or take part in the conferring of degrees, and an instinctive realization that they are a part of an ancient and honorable institution which merits and enjoys the respect and admiration of upright men.

Official systems of instruction are handicapped by the fact that the primary student and the advanced scholar require different courses; that which is acceptable to one class is of little value to the other. Such systems have the advantage of competent leadership as a rule, even though they are sometimes too erudite for the capacity of the beginner. Nevertheless, much good is accomplished, for there are many brethren who need but a little encouragement to get started in

a course of self-instruction which may lead to unexpected heights.

Voluntary groups organized for study are probably more successful, due to the fact that they are composed of brethren who are really in search of more light and feel that they are engaged in a co-operative work for mutual advantage.

The study of everything in connection with Freemasonry is intensely fascinating to those whose mentality, inclination and time permit them to engage in it. Few will attempt to absorb or retain in their memory all details of what they learn, realizing that it is

more important to know where precise information may be obtained than to burden the mind with a mass of information. For this purpose recourse to standard books on Masonry is necessary. There are many brethren who need only a taste to develop an appetite for study, and for this reason it is quite within the province of grand lodges to give assistance and encouragement to those who are willing to learn. That the time will ever come when practically all members of the fraternity will acquire a "Masonic education" is exceedingly improbable, but the opportunity to do so should be available for those who seek it.

EDITORIAL

APPEAL Among a plethora of opinions on the topic of world disturbance few really constructive suggestions emerge—in fact a chief feature of the present confusion is the lack of intelligent leadership, the man at the top seeming more bent on keeping himself there and imposing autocratic edicts rather than seeking to ascertain the people's will and executing it. Ideological inhibitions dominate much of the world's thinking.

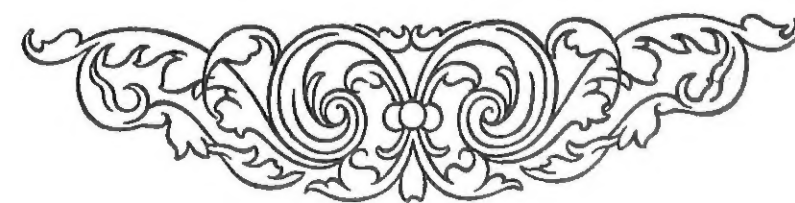
It is a relief therefore to find a distinguished economist who throws a little light into a very dark subject. "The Way Out" by Sir George Paish brings a powerful appeal to reason for a solution of the political and economic problems that constitute a real danger. The "way out", as he sees it, is simply the open door in its various applications—free trade, free flowing of gold and credit, free re-establishment of monetary stability, and free restoration and development of backward and enfeebled countries; equal access to colonies and foreign markets and the full utilization of the natural and human resources in all countries for the common benefit.

The part played by the follies and iniquities of the peace treaties in feeding ideas of national isolation and self-sufficiency and in engendering the fears, jealousies and aggressive feelings that are the emotional causes of economic and political hostilities is a theme of the book which has been set forth with force and clarity. Indeed, in the light of it, the irrationality and blindness of civilized governments seem unintelligible. The desire to sell abroad but not to buy abroad, to hug

in idleness the stores of gold which, properly distributed, would stabilize currency and restore loans, to damage home industries by keeping out cheap raw materials, the cessation of capital exports which would improve the import and export markets of backward countries—how can such imbecilities be made manifest to the statesmen who commit them?

The remedies the author requires demands, however, a sweet reasonableness difficult to assume or to bring about in Hitler's Germany, Mussolini's Italy, Stalin's Russia, even Chamberlain's Britain or Roosevelt's U. S. A. But he is certainly right in predicating the best beginning for world restoration in the cooperation of Britain (and the British Dominions) with the United States of America—the greatest power for economic appeasement. But in Britain and still more in the United States, there is need for changes in the structure of economic and political democracy to realize Sir George's confident pronouncement: "There is plenty of room in the world for everyone's productions and services, and anyone who prevents these productions and services from finding their proper markets is the enemy not only of his own country but of mankind". This is true provided that the distribution of incomes is such as to enable the rising consumption of the masses of the people to keep pace with the rising productivity of modern manufacture and agriculture.

And no satisfactory solution to the world's present pressing problems will be found until men of good will everywhere agree to cast off the shackles of rampant sectionalism and unite in one common purpose to seek a way out by reasonable processes.



TIME AND THE PHILOSOPHERS

By C. E. WEST

[We commend to CRAFTSMAN readers a careful reading of this admirable essay by a competent writer, especially the conclusion arrived at in the last paragraph. If Masonry is to pull its weight with the present changing days, it is well to realize that NOW is the time to do it. A static condition is not enough. Time is of the essence of all things, and "things are not done because we intend to do them."—ED CRAFTSMAN.]

Augustine in his Confession said, "What, then, is time? If nobody asks me, I know; but if I try to explain it to one who asks me, I do not know." It is an apt quotation of an admirable review of the thought of the world on the subject, for it is a universal experience. Through this tangle which stretches from Aristotle to the present day, we are led by a mind which is singularly clear and impartial, gifted with a great critical sense and a refreshing absence of pomp. The real consideration of the question of the nature of time begins with Kant, and progresses through Bergson, Alexander, McTaggart, Dunne. It will appear from these names that time is a matter of metaphysics, and not of clocks. To follow the topic in detail would require a volume. It will be more useful to try to see briefly what it is all about. For the philosophers range in view from Bergson, to whom time is the ever-active creator of the universe, to McTaggart, who holds that time is nothing "real" and no more than a figment of our faculties.

The discussion of time is singularly difficult. Our universe is for us organized in terms of space and time and energy. These terms are the construction of an external world out of our own feelings. We cannot, or must not—for it is all too easy—discuss time in terms of time, so we are left with space as our dominant image, and time tends to be treated in falsely spatial images. Metaphors must not be used as if they were facts. Let us then try to analyze our own experience of time. It falls for all of us into past, present, and future. The past is something which we have experienced and have in memory; the present is in experience now, is in being; the future is for us in anticipation. The past has been present, the future will or may become present, the present is actual. And only the present is actual. But the present is not merely this, but is always in process of change, a brief period of which the front is always growing and the back is always melting. And it is in this change that we apprehend time. Time in the sense of "duration" is nothing more than the extension of experience. When Rip Van Winkle fell asleep he lost that time, for, unlike our nightly sleep, his contained no sense of duration. Perhaps he did not dream. The present, then, is the essential and real. The past shares some reality for us because we have seen its events in process of becoming and have seen the present derive itself out of those events. But the future is a battle area and calls for cautious entry. For the mathematician time is no more than the measure of the rate of change of a "function," a purely abstract numerical value which may be put into an equation. It has nothing to do with

us and our lived time. For the logician time does not exist. Logic does not know change, and time is therefore a self-contradiction. For the determinist, to whose mind the casual link is inevitable, time is the rate of succession of effect on cause. For him the present "is caused" by the past. For the intuitive, who sees things growing, like Bergson, time is the rate of growth and the scene of growth. And in our subjective consciousness time contains the growing point of experience. How fast, then, does time move?

Our ordinary standard of time is fixed by accepting the earth's passage round the sun as an irreducible standard with which everything is compared. When we say that it takes a year we state not a fact but a definition; we add nothing to our knowledge of time, but merely give a name to a standard event from which numerical values may be given to the period of other events. The rate of time cannot be stated in terms of itself. We must hark back. Time is inherent in events, which happen not merely in space and in time, but can only happen in the combination of both. Time without events is unthinkable and without meaning, except as a naked abstraction. The event is the whole basis of the space-time conception; without events there is neither space nor time. So the future, if it is a part of time, must contain events in some sense. And the nature of the future will depend to a large extent on the philosophy of the thinker. If he is a determinist, the future is at least potentially there, predetermined, and so as good as real, implied, and, as it were, present in embryo in the present; or actually there in equal trinity with the past and present in an eternal present, time being only a figment produced by attention. Time is the policeman's lantern which travels from door to door, but the doors are all there all the time. Or if he is a growth-feeler, then, growth being essentially indeterminate, the future simply does not exist as in any sense containing events and is no more than an anticipation of experience governed by probability. To use a mathematical metaphor, it is an extrapolation from the curve of past experience. But both views imply something interesting, for both imply a rate of the change of the Now. So the idea of time is complicated by the conception, really held by all, of the speed of time, which means timing time against something else, which can only be a measure in another sort of time.

Here we meet Dunne's fascinating theory of a multi-dimensional time and the necessity of an indefinite series of times. For "our" time has now become one of the "dimensions" of the second-degree event in second-degree time. Incidentally, first time has not become space because dimensionalized, and the trouble over this would have been avoided if the term co-ordinate had been used. It is no more than one of the factors in event two. In spite of the difficulties, it is useless to refuse the idea of a velocity of time. Time is either nothing or it is what we feel about it, and no real general feeling is invalid. Nor do we get much farther by pushing the inquiry. All that we really know is the Now, the perpetually evolving present.

SEVEN FAMOUS LODGES

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(Every State in the Union has lodges of which it is justly proud. Here choice has fallen at haphazard on seven which space permits, as at least among those renowned American lodges of which every Freemason should be informed. No one knows better than the Editor that there are seven and seven and thrice seven more whose claims to fame are unimpeachable.)

American Masons point with justifiable pride to the more than two hundred years in which the gentle Craft has flourished in this country. The oldest lodges gain reverence from craftsmen, everywhere.

In 1733 there stood on Kings (now State) Street in Boston, the Bunch of Grapes Tavern.

Here in "the Long Room" July 30, 1733, Henry Price, who had just returned from England bearing his deputation as provincial grand master of New England, organized a provincial grand lodge. A petition was received from 18 brethren praying that they might be constituted into a regular lodge; thus the first lodge in America to be constituted under authority of a grand master or a grand lodge came into being.

Then known as The First Lodge, it appears on the English list of lodges for 1734 as No. 126. In 1783 it consolidated with the Second and Third Lodges, and thereafter was known as St. John's Lodge. This lodge adopted the first American Masonic By-Laws of 14 brief articles.

Early records set forth that its meetings were conducted "With the Greatest of Decency and Genteel Behaviour." This pattern has been followed from that time to the present, and additional records show the important part the lodge has played in the development of Masonry.

St. John's is one of the largest lodges in Massachusetts, and on the occasion of the 200th Anniversary of the grand lodge, June 21, 1933, held its 2,901st communication. At this time the original petition to Henry Price and two of the bunch of grapes which adorned their first meeting place were exhibited.

New York has many famous lodges, but perhaps none more well known than the "Daylight Lodge" in which actors and musicians find a Masonic home.

The granting of a dispensation to St. Cecile Lodge (afterward to become No. 568), on January 25, 1865, marked an epoch in New York State Masonry. Never before had a lodge in New York been granted the privilege to meet exclusively in the daytime. Of the twelve original petitioners, six were professional musicians, two were opera singers, three were engaged in mercantile pursuits and one was a printer. The petition, after explaining that their livelihood prevented most of them from attending their mother lodges, stated that "They propose, should the prayer of the petitioners be granted, to hold their lodge in the afternoon and thus gratify the wishes of their professional brethren, as well as enable those who are not Masons to become such."

The list of members of St. Cecile contains the names

of hundreds of brethren who have appeared before the entertainment-loving public both here and abroad; many have ascended to heights of international acclaim. Among those who have passed on are such celebrities as Louis Mann, Jefferson De Angelis, Thomas A. Wise and Raymond Hitchcock. Weber and Fields, Paul Whiteman, Vincent Lopez, Jack Pearl and George M. Cohan are among St. Cecilians prominent in the theatre-loving world today. St. Cecile's Master Mason's degree, staged by highly competent actors, is a sight many come miles to see.

Historically, a lodge second to none is American Union Lodge No. 1, F. & A. M. The first lodge established west of the Alleghenies and north of the Ohio, was born February 15, 1776, at Roxbury, Mass. Organized as a war lodge, its membership consisted largely of officers in the Revolutionary Army. Joel Clark, its first worshipful master, was taken captive in the battle of Long Island, and died while a British prisoner. The lodge saw active service in the war in Massachusetts, Connecticut, New York and New Jersey. Gen. George Washington was an interested guest of the lodge on several occasions.

Between 1783 and 1790, the lodge was in a state of inactivity, but on June 25, 1790, nine members of the Craft, Ohio pioneers, held a meeting at Marietta, Ohio, to discuss reorganization of American Union No. 1. On June 26, Jonathan Heart, its worshipful master at the close of the war, and an officer in Fort Harmer at Marietta, recognized a petition for reorganization, and in view of there being no grand lodge in this new West, instituted the lodge himself. His action was followed by a petition for warrants to the grand lodges of Massachusetts and Pennsylvania, and the requests were granted. These warrants specified that they were in force only until a grand lodge was instituted in the State of Ohio.

Distinguished men were among its members, of whom Gen. Rufus Putnam, often referred to as the Father of the Northwest Territory, was most notable. He was for several years master of the lodge, and during his life in Ohio, one of its most active members. He was the first grand master of the Grand Lodge of Ohio. On May 7, 1804, Lewis Cass, one of the eminent men of his time, was made a Master Mason in American Union Lodge No. 1. He afterwards served as the grand master of the Grand Lodge of Ohio, and of Michigan.

Pennsylvania—Liber B—Benjamin Franklin: the State, the book, the great American, each brings the other to the Masonic mind.

St. John's Lodge of Philadelphia, also known as the "First" Lodge in the official records, was composed of some of the most prominent citizens.

The old ledger of this lodge, generally known as "Liber B," from the inscription on the front cover, was the first official document that gave insight into the financial condition of the first lodge in the western world, as well as a complete list of its membership

during the first eight years of its existence, commencing June 24, 1731, and ending June 24, 1738. The accounts, however, began five months earlier than the date given above. According to the old computation of time then in vogue, this fact actually runs the account of the lodge back to 1730-1, which further confirms the notice about the "several" lodges in Franklin's Pennsylvania Gazette, No. 108, of December 8, 1730.

This book was presented to the Historical Society of Pennsylvania November 8, 1880, by Mr. George T. Ingham, of Salem, New Jersey, who received it from a descendant of David Hall, a partner with Benjamin Franklin, who at that time was in the printing and publishing business.

An examination of the handwriting leads to the opinion that Thomas Boude was the first secretary of the lodge; he also acted as treasurer, as was the custom in the early days of the Grand Lodge of England. In December, 1733, there was a change, and from a careful comparison of the entries with others known to be by Benjamin Franklin, it appears that Franklin was for the last two years the secretary and treasurer.

The lodge met on the first Monday of the months. In 1731 the first Monday of February was the date when it seems that Benjamin Franklin was initiated.

To write the history of Franklin as a Freemason is virtually to chronicle the early Masonic history of Pennsylvania. His connection with St. John's Lodge gives an insight into the financial affairs of early Freemasonry as found upon the yellowing pages of "Liber, B". The Masonic career of Benjamin Franklin extends over a period of almost sixty years, during which time he was accorded the highest Masonic honors at home and abroad.

- 1730-1 February, initiated in St. John's Lodge.
- 1732 June, drafted a set of By-Laws for St. John's Lodge.
- 1732 June 24, elected Junior Grand Warden.
- 1734 Elected Grand Master of Pennsylvania.
- 1734 August, advertised his "Mason Book," a reprint of Anderson's Constitutions of the Free Masons, the first Masonic book in America.
- 1734-5 The State House (Independence Hall) was built during Franklin's administration as grand master. According to the old Masonic and family traditions, the corner-stone was laid by him and the brethren of St. John's Lodge.
- 1735-8 Served as secretary of St. John's Lodge.

In April of this year the Grand Lodge of South Carolina celebrated the two hundredth anniversary of the grand lodge. The occasion brought to Charleston Masonic dignitaries from all over the world, to assist this historic old Craft to exult in its progress, its prospects. Older than the grand lodge, Solomon's Lodge No. 1 was organized on October 28, 1736, under a warrant granted by Antony Brown, Lord Viscount Montacute, Grand Master of England, in 1735. Notwithstanding fire, flood, war, earthquake and pestilence, the record of this fact has been preserved unimpaired, and may be today inspected in the files of the South

Carolina Gazette, at the Charleston Library, issue of Friday, October 29, 1736. On the records of the Grand Lodge of England, the lodge bore the number 45.

The lodge worked uninterruptedly until 1811, when it suspended labor, but revived in 1817; it again suspended in 1838 and again revived in 1841, and has continued to work to the present.

On the 18th of November, 1740, one million and a half dollars' worth of property was destroyed by fire in Charleston. Free Masons, probably not more than fifty, and presumably members of Solomon's Lodge—there being at that time but one Masonic lodge in the town—contributed \$250 toward relieving the distressed. In 1759 Solomon's Lodge was in prosperous financial condition, for the treasurer, Isaac DeCosta, gave notice in a public advertisement that the lodge had 600 pounds (about \$3,000) to let out upon interest.

In 1778, another destructive fire occurred in Charleston, at which it appears from an advertisement in the daily papers that the "Alphabets of the Ledger and Register of Solomon's Lodge" were lost, and a reward of five pounds (about \$25) was offered for the recovery of either. This same advertisement, says Mackey, "furnishes us with the singular information that Solomon's Lodge No. 1 was the owner of at least two pews in St. Michael's Church." This advertisement as quoted is certainly very interesting history: "Taken out of the pews belonging to the said lodge (Solomon's) in St. Michael's Church several prayer books stamped on the outside with gold letters (Solomon's Lodge No. 1), and the same wrote on some of them on the inside. Whoever has got them, or can tell where they can be had, will be amply rewarded for their trouble on giving notice as above"—that is, to Thomas Harper.

In the archives of the lodge is one of the lost prayer books discovered by Past Master Wm. M. Bird, of Solomon's Lodge in 1869, while on a visit to New York, at a Nassau Street news-stand. Bound in leather and well preserved on the front cover is, "No. 1, Solomon's Lodge," printed in gold letters, with the following on the title page printed in the old English style: "The Book of Common Prayer and administration of the Sacraments and other rites and ceremonies of the Church of England. Together with the Psalter or Psalms of David. Printed as they are to be sung or said in churches. Oxford, printed by Mark Baskett, Printer to the University, 1764."

Also in the archives is an old Bible printed by Thomas Baskett, of London, England, in 1759; in gold printed letters on the front cover is this inscription: "For the use of Solomon's Lodge, being No. 1 in the list of regularly constituted lodges in Charles Town, South Carolina. Job Milner Master, A.L.M. 576 J.L." and on the fly leaf is written: "maltis Augustus Whitworth, Ejus Liber, A present made by Albert Nesbit, Esq., Consul General of the Seven Canary Islands before the war, Annoque Domini, 1762."

In the archives also is the manuscript "Rules and By-Laws of Solomon's Lodge, No. 1," with the autograph list of members from 5753 to 5833, also the minutes of the lodge from February 4th, 5822, to March 2d, 2835—all in one book, and in another book of the secretary's list of officers and members of Sol-

omon's Lodge No. 1, A.F.M., for the year 5855, and the minutes of the lodge from January 1st, 5855, to December 15th, 5872.

On May 15th, 1857, Solomon's Lodge bought, for \$384, 1,280 feet of ground (four lots) in the Magnolia Cemetery, situated at the northeast suburb of Charleston. This burial ground is enclosed with an artistic iron fence, and a beautiful granite obelisk erected on a square granite base placed in the center of the site. On the side of this granite base is carved the names, with date of birth and death, of the deceased past masters of Solomon's Lodge, No. 1, A.F.M., in all subsequent years.

Few if any lodges in the nation are more a Mecca to pious Masonic pilgrims than Fredericksburg, No. 4, in Virginia, in which George Washington was initiated, passed and raised.

The first meeting of the lodge at Fredericksburg was held September 1, 1752 (O. S.) Modern Lodges record in their minutes full information of their first meetings, but the practice in the early days of Freemasonry in the colonies was to record only the barest essentials, and not always even these. Hence the first minutes show only a list of names of officers and members.

It is not known by what authority the lodge at Fredericksburg held its first meetings. Hayden, *Washington and His Masonic Compeers*, states that the lodge was organized "under authority from Thomas Oxnard, Provincial Grand Master at Boston." Thomas Oxnard was Provincial Grand Master at Boston when the Lodge at Fredericksburg first met, and an oral tradition has been handed down from generation to generation that the Lodge at Fredericksburg worked under a dispensation from the Grand Lodge of Massachusetts.

Whether the tradition reflects a fact, or whether the brethren in Fredericksburg met and formed a lodge by mutual consent, under what was then "immemorial usage," they did meet and did Masonic work for nearly five years before they felt the need for "an ample Charter."

On April 4, 1757, the Lodge of Fredericksburg appropriated seven pounds to pay the expenses of obtaining this instrument, and on July 21 of the following year, the Grand Lodge of Scotland issued that historic instrument which is now so dearly prized by Fredericksburg Lodge, No. 4. The Charter is signed by "Geo. Frayser, Dep'ty G. Master, Richard Tod, Sub. G. M. David Ross, S. G. W. William McGhie, J. G. W." The Charter provides, among other things, that the brethren:

"Record in their Books this Charter, with their own Private Regulations and By-Laws and their whole acts and proceedings from time to time as they occur and not to desert their said Lodge hereby Constituted or form themselves into separate meetings without the Consent and Approbation of their Master and Wardens for the time being."

In spite of this mandatory language, the secretary failed to record the Charter in his minutes. Luckily, the Charter itself is in an excellent state of preservation despite its 179 years of existence and its danger of

destruction through the wars of 1776, 1812, and 1861-65.

It was in this lodge that George Washington, aged twenty, became an Entered Apprentice, a Fellow Craft, and a Master Mason in 1752 and 1753.

From the minutes of "The Lodge of Fredericksburg" (Now Fredericksburg Lodge, No. 4) the following is quoted verbatim:

4th Novbr. Charles Lewis

George Washington

3rd March George Washington pass'd fellow Craft.
4th August 5752 Which Day the Lodge being Assembled present

R. Wpl. Daniel Campbell,

I. Neilson, S.W.

Rot. Halkerston, J.W.

George Washington,

(Sic)

James Strakan

Alex'r Wodrow, Secre-

tary pro. Temp.

Thomas Robertson,

William McWilliams,

Treasr.

Transactions of
the

Evening are - -

George Wash

ington rais'd

Master Mason

Thomas James

Entd. an Ap-

prentice

Fredericksburg Lodge No. 4 possesses many priceless relics of Washington, including a famous portrait and the precious Bible, on which he was obligated. In a glass case, and under guard of honor, the Bible travels occasionally for some special celebration. It and the minutes, kept in a fire-proof safe, can always be seen by guests of this famous old lodge, which shares with Alexandria Washington Lodge a greater number of visitors than usually come to lodges in municipalities the size of their home cities.

A number of other-than-English language lodges hold under several grand jurisdictions: New York, Louisiana, District of Columbia, Texas and Wisconsin, to mention a few. Unique even among unique lodges, Aurora Lodge No. 30 of Milwaukee, works in a modified French ritual by a special grant of the grand lodge incorporated in its charter. While the ritual has undergone minor changes since 1850, it remains substantially the same as adopted at the beginning of the lodge's existence, and is very similar to the French Rite versions practised now by several foreign language lodges in Louisiana and also used by the Grand Orient of Brazil.

The German language has been used without interruption in all business meetings and degree communications. This includes the period of 1914 to 1918 during and after World-war, highly fraught with anti-German propaganda.

While the exact origin of the ritual used is shrouded in uncertainty, a handwritten copy of it serves as the basis for the work done today. Those familiar with various Masonic rites will easily recognize its kinship to the Egyptian Rite known as the Sanctuary of Memphis, the inconsistencies of which have been eliminated in the rite used by Aurora Lodge. In contrast with the geometric basis of the York Rite, used in all other lodges in Wisconsin, the "work of Aurora Lodge is erected strictly on an astronomic

basis, a feature inherent in all versions of the French Rite. The E. A. degree is the principal degree and includes many features which, in the York Rite, are part of the degree of Master Mason, the Holy R. A. and the Knights Templar work. Outstanding is the use of, "dark chamber," or "chamber of reflection," in which the light-seeking applicant is placed previous to the degree work proper. Except to Aurora E. A.'s and F. C.'s and M. M.'s, visitation at the conferring of the Aurora E. A. degree is permitted only to Master Masons of the York Rite constituencies. This E. A. degree is conferred from two to five times a year upon one applicant at a time. While membership in Aurora Lodge has never exceeded 200—with an average attendance of 50 per cent at all communications—attendance by visitors on the occasion of the E. A. degree is rarely below 500.

In all Aurora Lodge procedure is an absolute decorum and an almost overwhelming atmosphere of sincerity and dignity. All degree work is done solely for the benefit of the candidate. No one is permitted to leave the lodge during the meetings, and whispering amongst attendants is strictly prohibited—such prohibition is rigidly enforced without distinction of persons and none may enter after degree work has begun. The visitors' register of Aurora Lodge is practically a register of all regular F. & A. M. lodges of all countries. No one who witnesses Aurora Lodge work ever forgets it. Because of this distinction Aurora Lodge has frequently been called upon by Wisconsin Grand Lodge to exemplify its work at annual Grand Lodge Communications.

ENGLAND IN 1717

What was England like when grand lodge was formed in 1717? Very unlike the England of our day. Shakespeare had been dead a hundred years. Milton had sung of Paradise Lost and Regained, and had pleaded mightily for the freedom of human speech and thought. Lord Francis Bacon's Novum Organum had given birth to science, endowing it at once with a new spirit and a new method. Old things were passing away, and all things were becoming new. And yet, compared with the England that we know, darkness was still upon the face of the deep. One-fifth of the population was composed of beggars and paupers, most of whom were able-bodied women and men. Labor was oppressed. Corruption reigned in high places, and brutality prevailed in low. There were 160 crimes in the calendar punishable by death. Executions, if not a public amusement, were at least a favorite spectacle. Small wonder that the spirit of man was growing restless, that the shoulders of Atlas were weary of the intolerable burden of such a life.

And in 1717, the streams of Masonic influence suddenly sprang from their hitherto concealed channels into the light of day. On St. John the Baptist's Day—24th June—there met in the City of London an assembly of Freemasons representing the membership of four or more lodges, three of which still exist. Un-

The lodge does not use a printed application. A small booklet in the German language, explaining the purposes and intents of Freemasonry in general and Aurora Lodge in particular may be had on application. After its perusal it is left to the individual whether or not he decides to petition for the degrees. He must do so in his own handwriting and words, state definitely his reason for petitioning and what he anticipates gaining from becoming a Mason. The customary committee of investigation likewise reports its findings in individual, handwritten reports, which, after having passed another "Board of Nine" members, are submitted to the lodge at a subsequent communication. Requirements are of the strictest kind and most searching nature. To belong to Aurora Lodge is considered a Masonic achievement in Wisconsin. Because of the severe requirements, Aurora Lodge has never suffered the evil of unassimilable timber and, consequently, survived the economic depression with no detrimental effects. The moderate annual dues are sufficient to cover all expenses of management and the "need" of additional members is not felt.

Every American grand lodge has the allegiance of some justly famous lodge or lodges. To know of them and their work is to have well informed pride in the Masonry of the Grand Jurisdiction. He who has found interest in these seven can find as much or more with a short hunt in the archives of his own grand lodge, in which will be found the colorful history of lodges which have had much to do with the making of America, as well as of American Freemasonry.

der the chairmanship of the oldest member then present this assembly organized itself into a grand lodge, the first body of its kind. Within ten years there was a Grand Lodge of Ireland, and within twenty years one in Scotland also.

The truth that the honest worker is in partnership with God had crystallized in some minds. It found its crystallization in the teaching of Freemasonry, which exalts the builder to partnership with T.G.A.O.T.U. A hundred lodges, with perhaps a thousand Masons, in England, Ireland and Scotland, had taught this truth during the centuries that preceded the birth of the English Constitution. How largely they had prepared the way for the emancipation of labor, for the sovereignty of the common man, it would be difficult to calculate, though that they had a part in the process must be evident to all.

The work of Freemasonry, however, is not yet completed. Its career in the world is far from finished. Its office in the moral economy of mankind lacks much of fulfillment. The doctrine of the brotherhood of man must continue to be effectively preached and practised. When the whole influence of Freemasonry is generally appreciated, then and then only will it be recognized as the one and only factor in achieving universal reconciliation. *The Freemason (London).*



A SOCIETY OF RITUALISTS

A number of brethren of British birth have formed a society in California designated the "Masonic English Ritualists." The author and one of the founders of the society is John Druequer, a Past Master of King William Lodge No. 3883, under the province of the Isle of Man, and a past provincial grand lodge officer under the United Grand Lodge of England. Asked a few years ago to give an address at a California lodge on the differences between American and English Masonry, he proposed an illustration as being more effective than a talk.

Assisted by two of his sons, Maurice, a member of de Tabley Lodge No. 941, Province of Cheshire, England, and Merlin, of Isaac Newton University Lodge No. 859, Cambridge, England, he gathered around him a sufficient number of Englishmen to form a corps of officers, among whom were David Norman, a past provincial grand standard bearer of the province of Surrey and a past master of Albert Edward Lodge No. 1714, under the Grand Lodge of England; Joseph Clayworth, a past master of Illawarra St. George Lodge No. 16, New South Wales, and Alfred E. Lyon, past master of Cheyne Lodge No. 443, London Rank.

To date about eighty visitations have been made by the Masonic English ritualists to California where the first, second and third degrees have been presented to about 25,000 Masons.

Among later additions to the society are Edward A. Byrne, of the Lodge of Research, No. 200, Grand Lodge of Ireland; Edward J. Hudson, the grand representative to the Grand Lodge of California from the Grand Lodge of Scotland; J. Llewellyn Wintle of the Apollo Lodge No. 3437, South Africa, and Albert Tweedy of Union Lodge, Oporto.

The grand master of California is a patron of the society, as is also each succeeding grand master, and the Rt. Hon. the Lord Harris, a past grand warden of England, and representative of the Grand Lodge of California to the Grand Lodge of England. Since then Lord Selston, another past grand warden of England, has affiliated as a patron.

There is a feeling in California among the lodges visited that the rit-

ualists are doing much to cement the love between American and English Masons. The slight dissimilarity in the rituals has shown how little such differences matter in an organization which endeavors to raise a structure for the general good.

The members of the society bear their own expenses, but a small fee is charged every lodge visited, all of which monies have been turned over to Masonic charities.

A similar society exemplifying the "Emulation" ritual was later formed in Southern California, whose work has also made a good impression.

Thus, said Edward J. Hudson, one of the vice presidents of the society, we are putting into effect the words of Sir Alfred Robbins, Past Grand Warden of England, who said: "English-speaking Freemasons, instead of a far-flung battle-line, can form a far-flung brother-line."

NOTED BRITISH

GENERAL DIES

Maj. Gen. James Douglas McLachlan, who died at his home in London on Sunday, November 7, 1937, at the age of sixty-eight, was British military attache at Washington, D. C., 1911-12, and 1917-19. He was the fourth son of James McLachlan of the British consular service, and grandson of Capt. Donald McLachlan, 75th Highlanders. Graduating from Cheltenham College and the Royal Military College at Sandhurst, he joined the Cameron Highlanders as a lieutenant in 1891, and advanced to captain in 1898, and a major in 1904. From 1915 to 1917, he was brigadier commander, and in 1918, was made a temporary major general.

During the world war, he served in France, where he was severely wounded and thrice mentioned in dispatches. An officer of the Legion of Honor and a member of the Royal Company of Archers, the King's Scottish bodyguard, General McLachlan also received the American Distinguished Service medal.

General McLachlan was active in Masonic circles wherever he was stationed, in the British Empire and elsewhere. While military attache at Washington, he frequently attended Temple-Noyes Lodge of that city, of

which he was made an honorary member. At the instance of the Supreme Council of the Scottish Rite of Scotland and as a courtesy to that Supreme Council, the Scottish Rite Bodies of Washington, D. C., conferred upon him the 31st and 32nd degrees.

A popular visitor at the meetings of these Bodies, he was presented with a token of esteem by them on the completion of his tour of duty at the British Embassy.

UNUSUAL MASONIC MEETING

LaFayette Lodge No. 265, Milwaukee, Wis., was the scene of an interesting occasion recently when 270 Masons, all members of the Brotherhood of Locomotive Firemen and Engineers, visited the lodge in a body as guests to witness the conferring of the Master Mason Degree. It appears that the railroadmen's brotherhood was holding its 33rd annual conference in Milwaukee, and it is a noteworthy fact that of its 910 delegates, 650 were members of various Masonic bodies, many being officers or past officers. At this meeting were Masons representing lodges from all states of the Union and all Provinces of the Dominion of Canada.

MASONIC HOSPITAL

FOR MANILA

The report of the Masonic Hospital for Crippled Children, presented at the annual meeting of that institution in Manila, P. I., on July 19, 1937, shows satisfactory progress, according to a statement issued by its secretary. Twenty-three Filipino children were admitted for treatment, and an increase of 2,375.32 pesos was added to the surplus of the Hospital fund during the year.

The Masonic Hospital for Crippled Children was organized July 29, 1924. Among the incorporators were: the late Gen. Leonard Wood, U. S. commissioner of the islands; Wenceslao Trinidad, then grand master; Frederic Hope Stevens, 33°, past grand master and deputy in the islands of the Supreme Council, Scottish Rite Southern Jurisdiction; and William Wiley Larkin, 33°, past grand master. Mr. Larkin was president of the hospital at the time of his death, which took place September 11, 1937.

WAS NOT DISMAYED

When fire destroyed the Masonic Hall at Virginia City, Nevada, September 9, 1875, the problem of finding a place to hold its meetings was presented to the officers of Virginia City Lodge No. 3.

Recalling that it was the ancient custom of the fraternity to hold Lodge Communications upon the highest hill or in the lowest valley nearby, the Master convened the lodge on the summit of Mt. Davidson, which rises over 1,600 feet above the city and some 7,800 feet above sea level.

After the boundaries and the several positions of the lodge were determined, an altar of rough stones was erected. The great lights of Masonry were displayed. From a pole a white flag was unfurled, in the center of which were the square and compasses, with the letter "G" emblazoned.

As the lodge opened, Brethren were reminded that the sun was at high meridian, the moon well up in the West, and the Master in the East.

This remarkable meeting of Virginia City Lodge No. 3 was attended by ninety-two members of that lodge, the Grand Master of the Grand Lodge, and 286 other Masons representing England, Scotland, Ontario, New Zealand and twenty-five states of the Union.

At the conclusion of ceremonies of consecrating the altar with corn, wine and oil, the cheers of the Brethren were heard far down the valley.

Since that unique event in the history of Nevada Masonry, Mt. Davidson is reverently spoken of by members of the fraternity in that state as the "Mountain of the Lord."

J. HUGO TATSCH HONORED

At the recent Supreme Council sessions of the A. A. S. R. Southern Jurisdiction, held in Washington, D. C., the thirty-third degree was conferred upon J. Hugo Tatsch, of Brookline, Massachusetts, formerly of Spokane. He is a past master of Oriental Lodge No. 74, F.&A.M., Spokane, and now a member of the Fourth Estate Lodge, Boston; Army & Navy Lodge No. 306, Ft. Monroe, Virginia; North Carolina Lodge of Research and the New York Lodge of Research. Twenty years ago he took an active part in Washington Masonic circles holding various appointive offices in the Grand Lodge. Several years ago he served as librarian for the Grand Lodge of Iowa and is now librarian for the Supreme Council of the Northern Jurisdiction in Boston. He serves in an advisory capacity to many Grand Lodge libraries, museums and historians, and is a prolific writer on Masonic topics.

Grand Encampment of Knights Templar of the United States of America

OFFICE OF THE COMMITTEE ON CHRISTMAS OBSERVANCE

BATH, MAINE, DECEMBER 15, 1937.

Most Eminent and Dear Frater:

The following sentiment has been prepared by this Committee for the coming Christmas Observance:

To Mark Norris, Grand Master:

Again draws near the joyous day commemorating the birth of the Savior of the world, the Prince of Peace, Immanuel. Into a world distracted by the havoc and ravages of war; to peoples desolated by civil strife and burdened with economic and social woes, comes again the message of Him who appears with healing for the hurt of nations; who would give to humanity love for hate, sacrificial service for selfish endeavors; righteousness and justice for evil and iniquity; the calm of peace for the tumult of war.

Among the millions who have found in Him "the one thing needful" for fullest living, none find deeper joy and happiness in the Christmas Season than do the hosts of Templary, enlisted in His great cause and striving to emulate those knightly virtues revealed so gloriously in Him.

May God bless you, Most Eminent Sir, in your leadership of the Templar hosts of the Grand Encampment! May health and vigor wait upon you in your arduous duties! May your devoted life and your inspiring words carry Templar hosts everywhere to greater heights of sacrificial service for our God, our Country and our Fellowmen, and the "flower of Christian knighthood" bloom more beautifully and profusely among us!

To which the Grand Master responds as follows:

Christmas marks for the world the anniversary of the appearance in material form of the Humanity of our Lord and Savior, Jesus Christ. The life so manifested appeared in a paltry village in a small province of a far-flung Pagan empire. Almost all of that life was passed in the land where it was born. Its earthly existence was short. So little did the world notice it, that secular history makes no certain mention of its existence. It taught to a few disciples new ideals of life and conduct and passed from mortal ken by an ignominious death to assume a glorified Humanity, leaving behind it the best example of personal righteousness this world has ever known.

The ideals taught by our Lord were in total opposition to the teachings and practices of Paganism. Paganism, armed with all the material forces of this world, sought to crush Christianity in its beginnings and failed to do so. Christianity, notwithstanding the failures of its votaries, grew and prevailed over "the might that was Rome." In the past nineteen centuries it has continued its advance throughout the world. It has done more for the uplift of humanity than all the material forces at the command of man. We may be sure that the Divine Power which sustained Christianity in its beginnings and in its growth, is still potent and working to accomplish the regeneration of mankind.

Knights Templar, professors and teachers of the ideals of Christ, should remember and celebrate His Advent, with thankfulness for what Christianity has wrought in the past, and confidence that as it prevailed over evils of the past it will prevail over evils of the present.

To Grand Commanders and Commanders of Subordinate Commanderies under the immediate jurisdiction of the Grand Encampment:

The foregoing toast to the Most Eminent Grand Master and his response thereto are transmitted to you with request that you extend an invitation, through the proper officers, to all Sir Knights within your jurisdiction, to join in the sentiments expressed, on Saturday, December 25, 1937, at some convenient hour, preferably at Noon, Eastern Standard Time (equivalent to 5:00 P. M. Greenwich).

Courteously yours,

DAVID LOGAN WILSON, P. G. C.,
Committee on Christmas Observance.

Address of the Grand Master:

MARK NORRIS

1107 Peoples National Bank Bldg., Grand Rapids, Michigan

Central Standard Time	—11:00 A. M.	Havana Standard Time	—12:33 P. M.
Mountain Standard Time	—10:00 A. M.	Panama Standard Time	—12:42 P. M.
Pacific Standard Time	—9:00 A. M.	Porto Rico Standard Time	—12:30 P. M.
Alaska Standard Time	—8:00 A. M.	Mexico Standard Time	—1:40 P. M.
Hawaiian Standard Time	—6:29 A. M.	Greenwich Standard Time	—5:00 P. M.
China Standard Time	—12:30 A. M. Dec. 26th.		
Philippine Standard Time	—1:04 A. M. Dec. 26th.		

GRAND COMMANDERY OF KNIGHTS TEMPLARS

AND THE APPENDANT ORDERS OF
MASSACHUSETTS AND RHODE ISLAND

To the Commanders, Officers and Sir Knights of the Commanderies in the Grand Jurisdiction of Massachusetts and Rhode Island:

In transmitting to you the message of the Christmas Observance Committee of the Grand Encampment as a toast to our Most Eminent Grand Master, Mark Norris, I am impressed by the greeting and deeply moved by the response of the Grand Master.

To our Most Eminent Grand Master the Sir Knights of this Grand Jurisdiction extend their Christmas greetings and pledge their loyalty to the Grand Encampment and to you as their chosen leader.

Living as we are in a most confusing time, with wars and rumors of war about in the world; living in a period of gross materialism and economic disorder we, as Christian Knights, may well seize the opportunity to magnify the message of peace and goodwill which heralded the coming of our Lord.

At this Christmas, 1937, this may seem an almost hopeless task, but by comparison with the conditions of the past, civilization has gone a long way forward and the present mighty

crusade for peace has gained a strong hold in the minds and hearts of the people of many nations.

Let us not fail to remember that the Great Captain of our Salvation stood alone in his challenge for righteous and peaceful living. We can each enlist in this crusade for world peace and deem it a great privilege as Knights Templars to enter this great moral and spiritual adventure, each doing his part and together showing our strength and our faith in God and in the angels' greeting to the Christ Child, "Peace on earth, goodwill among men."

May this Christmas be to you a thoughtful yet a happy one. May the joys of family life abound and may the blessing of Heaven rest upon you all.

It will be a great satisfaction to your Grand Commander if each Commandery in this Grand Jurisdiction will answer this request of the Grand Encampment and assemble at twelve o'clock on Christmas Day and respond to the Christmas greetings to Mark Norris, Most Eminent Grand Master.

Courteously and cordially,

ADELBERT E. PLACE,
Grand Commander.

THE BOARD OF

MASONIC RELIEF

The following information relative to the Board of Masonic relief of the Grand Ldge of Massachusetts shows the scope of that organization's activities and procedure:

This board functions as the Grand Charity Committee of the Grand Lodge of Massachusetts with the Grand Master as president ex officio of the board. It acts upon applications for Masonic relief and determines the qualifications of applicants for admission to the Masonic Home and Hospital. It adopts regulations, subject to approval of the Grand Lodge, governing the methods by which financial aid may be obtained and admission to the home and hospital granted. All applications for assistance or for admittance to the home or hospital must be made to the lodge of which the applicant is a member.

A lodge needing assistance in its relief work should apply to the board on forms prepared for the purpose, after full investigation has been made by the master or such member or committee as he may designate. This application should be presented to the relief commissioner ten days prior to the regular monthly meeting of the board, accompanied by a statement covering all the facts disclosed by the investigation. The application is then considered in detail by the standing committee of the board, which reports its findings and recommendations to the board.

Financial assistance is granted by the board on the basis of the need of the lodge for aid as disclosed by its financial report. The board makes all of its contributions to the lodge and not to any individual member. Investigation should trace every source of possible legitimate relief before lodge funds are used, such as old age assistance, if eligible, and family support. When a claim for relief is favorably met by the lodge, every effort should be made to secure co-operation from collateral Masonic bodies, other church and fraternal groups, as well as family interest if available. All financial assistance should be regarded as temporary, not to be extended over three

months without further investigation. If the need appears to warrant an extension of relief, application should be made to the Board on regular forms, following the procedure of original applications.

While every appeal for financial help for a member or his dependents should be considered on its individual merits, it ought to be well known that Masonic relief is considered as a last resort and that Masonic funds should not be used for loans on property, or business, or for the payment of taxes or interest on mortgages. Masonic funds cannot legitimately be used in the relief of others than a Mason in good standing, the wife or widow of such a member and his dependents. Collateral relations and adult children, unless dependency is clearly shown, should not be considered.

Every effort should be made to dispel the opinion which seems to have gained great headway, that Freemasonry has a pension system or a sort of insurance against misfortune. Benevolent funds are used with discretion and justice in all worthy cases, but it must be remembered that no promises are made or contracts entered into having reference to money consideration when a person joins a Lodge. A Lodge is expected to assume the responsibility for its members until such time that its funds become endangered, when application may be made to Board of Masonic Relief for assistance.

The home and hospital are maintained for the support and care of our members whose situation is such that no other solution of their problems can be found. Consideration of an application for either should not be the first step in solving a problem, but the last. More frequently than not, it is the kindest act toward an unfortunate member, to find the means of keeping him among familiar surroundings and among the friends and relatives with whom he has been associated through life, rather than to transplant him in the fulness of years to a location, which, however beautiful and comfortable it may be, is miles away from any one he knows, to place him in residence

in a group of people, however kindly they may be disposed, but who are strangers for a time at least. The accommodations at the Home are limited and should be reserved for those for whom no other form of support can be found.

It might be well to consider here a sample procedure for an application to the home or hospital:

Any member of a Massachusetts Lodge who has been in good standing for the preceding five years or the wife, widow or dependent of such a member, may request of the particular Lodge in which the the membership is held for permission to apply for admission. The Master of the Lodge then makes, or causes to be made a full and complete investigation of the circumstances upon which the request is based. The general qualifications to be considered are: *First:* The worthiness of the applicant. The sole fact of membership in good standing does not establish the worthiness of the applicant. Habits of intoxication or the use of narcotics, offensive personal habits, incompatible temperament, addiction to foul or profane language, reputation in the community as an undesirable person or affliction resulting from vice or immorality, should constitute a very definite objection to admission. . . .

Second: The inability of the applicant to earn a livelihood. If the applicant is of good bodily health and can possibly get the opportunity to support him or herself, assistance should be given to this end and application discouraged.

Third: Financial disability. This condition is a prerequisite for admission to the home or hospital. If sufficient income can be secured to support the applicant, even if the appropriation of cash in reasonable amount is necessary, it is in most cases a better solution of the problem than residence at the home. In the event that property of any kind or nature is possessed by the applicant, which may or may not be productive of income, it will be necessary for the applicant to assign all such to the Master, Wardens and Members of the Grand Lodge of Masons in Massachusetts as well as to execute a will in favor of the grand lodge on standard forms furnished. The Master should see that all life insurance policies name the Grand Lodge as beneficiary; savings bank and checking accounts made over and deeds to all real estate made to the Grand Lodge, using the corporate title as above. All cash funds must be delivered at the time of entrance.

Fourth: Physical condition. For residence at the home, applicants should have no injury or disease which

would prevent attendance at the dining table and care of person in toilet and bath. No hospital care or attendance is furnished at the home. For entrance to the hospital, patient must be suffering from a serious, chronic and incurable affliction for which no other suitable hospitalization can be secured. Applicants suffering from mental trouble or infectious disease cannot be admitted.

Fifth: Medical examination is made by a physician selected by the Lodge. Family support: The sons and daughters of an applicant are morally and legally bound to support the parents and the law of the State can be invoked to force unnatural children to do their duty. In many cases support is willingly given by other relations and is a matter which should be investigated. Masonry ought not to be called upon to support those for whom family support is obtainable.

Sixth: Other fraternal and benefit associations. Those avenues of assistance should be made available whenever possible and every advantage taken of co-operation by other Masonic groups. After the necessary forms are completed and a thorough investigation completed, the application is read at a regular meeting of the lodge, when, if the lodge approves, a resolution must be formally adopted by the lodge, in the phraseology printed in the application. The application is then forwarded to the relief commissioner at least ten days before a meeting of the Board of Relief. The commissioner causes a second physical examination to be made, holds a personal interview with the applicant and makes such further investigation as seems desirable. The application is then presented to the standing committee which makes its recommendation to the board, where final action is obtained. The Master of the Lodge is notified of the decision, and if favorable, he is authorized to present the applicant at the home within a reasonable time, usually ten days, first giving 24 hours notice to the Masonic Home or Hospital, as well as to the relief office of the time of intended arrival. . . .

Every resident receives from Grand Lodge spending money; Lodges are requested to give cash at Christmas. Lodges are urged to keep in touch with resident members by personal visits or letters.

M.W. Arthur D. Prince, Relief Commissioner, states that the above information is issued for the information of brethren who have recently assumed the duties of the Master of a Lodge and who cannot be expected to be familiar with all the details of relief work. The information given is by no means exhaustive or exclusive as nearly every

problem presents unusual features. It is merely an attempt to furnish a suggestive guide which may be helpful in the solution of the problems which are facing every Master.

The relief commissioner stands ready at all times to assist in counsel and conference and it is hoped that all brethren will make free use of such facilities as the relief department in Masonic Temple, 51 Boylston Street, Boston, can furnish.

MASONS HONORED

Many members of the Masonic fraternity have attained wide renown as advocates for world peace. Among them are the following, nearly all of whom were awarded the Nobel Prize for Peace, literature or scientific work:

Leon Bourgeois, president of the Ministerial Cabinet of France and a permanent member of the Peace Council of The Hague, received the Nobel Prize for Peace in 1920.

Elie Ducommun, Master of "Alpina" Lodge, Switzerland, who devoted the last years of his life to directing the International Peace Bureau in Berne, received the Nobel Prize in 1902.

Henri Dunant, Swiss philanthropist, devoted his life and fortune to discover ways and means to lessen the cruelties of war. He received the Nobel Prize in 1895.

Alfred Fried, Austrian writer, collaborated with the famous pacifist Berta Suttner, and was a member of the International Institute of Peace. He was named Doctor *honoris causa* of the University of Leyden, and founded the magazine *Abaja las Armas* (Down with Arms), publishing, besides, numerous works on world peace.

Rudyard Kipling, well known English writer who received the Nobel Prize for Literature, rendered colonial service in India. In that service his deep love for man, without distinction as to race or color, became manifest in much of his life's work and Masonic writing.

Henri Lafontaine, Professor of Law in Brussels and vice-president of the Senate, was a member of the International Peace Bureau in Berne and received the Nobel Prize in 1913. He was also co-founder of the International Bibliographical Institute, an organization devoted to peace.

Wilhelm Ostwald, a celebrated man of German science, founded the quantitative theory of colors, energetic monism, etc. He received the Nobel Prize in 1909.

Charles Richet, French physician and a member of the French Institute and of the Academy of Medicine, also wrote *History of Humanity*. He received the Nobel Peace Prize.

Theodore Roosevelt, former U. S. President, was given the Nobel Peace Prize because of his labors as mediator in the Russo-Japanese War.

Stressemann, Minister of Foreign Affairs in Germany, is known to the world for his labors in favor of peace. He may be considered the founder of the so-called "policy of Locarno."

SEVENTY YEARS A MASON

There is in an Arizona lodge a brother, well known for his Masonic labors of the Craft in the early days of the Fraternity in Arizona, who will be a Master Mason seventy years on January 18, 1938.

This brother is Edmund William Wells, who was initiated December 28, 1867, passed January 11, 1868 and raised January 18, 1868, in Aztlan Lodge No. 177, F.&A.M., Prescott, Arizona, at the time this lodge was working under the jurisdiction of the Grand Lodge F.&A.M. of California, and prior to the organization of the Grand Lodge in 1882.

Brother Wells served his lodge as Worshipful Master in 1883, fifty-four years ago. He is a member of Prescott Chapter No. 2, Royal Arch Masons, Hiram Council No. 2, Royal and Select Masters, Ivanhoe Commandery No. 2, Knights Templar, all of Prescott, Arizona; Arizona Consistory No. 1, Ancient and Accepted Scottish Rite, Tucson, Arizona and El Zaribah Temple of the Mystic Shrine, Phoenix, Arizona.

He was born in Lancaster, Ohio, February 14, 1846. Coming to Arizona as a boy in 1864 he located in Prescott, where he engaged in mining and other employment. Later on he engaged in the banking business and was associated with the Bank of Arizona. He served Yavapai County as County Attorney; then Territory of Arizona in the Legislature, the United States Government as U. S. Assistant District Attorney for the Third District and later he served as United States District Judge under appointment from President Benjamin Harrison. A few years ago, owing to ill health, Brother Wells moved to San Diego, California, where he has resided with one of his daughters.

It would be very appropriate to send either a letter or a telegram of congratulations and good wishes to reach this venerable brother on January 18, 1938, the day he completes seventy years a Master Mason. Nothing would please him more than to receive such messages from his brethren of the fraternity, in Arizona. His address is: Edmund W. Wells, 2858 Kalmia St., San Diego, California.

NO INDIAN FREEMASONRY?

There can be no direct connection between Masonry and the No. American Indians. But it is well known that the Indians have secret teaching and secret orders of an analogous kind to Masonry. These are found with every race and all of them have points in common as well as points of difference dependent on their environment and conditions of living. A people who do not build houses but live in tents and wooden huts would not develop a system based on terms of Architecture and Masonry in stone, but would have one expressed in terms of natural phenomena, agriculture and so on.

It is certain that the career of every race has been superintended by one or more great being, hero, or master-mind who provided for it a system of religion and social life suited to its needs, and who watches over its spiritual development as its presiding genius, tutelary angel, or tribal god, as long as the race endures. This happens with every people, civilized or barbarous.

It seems certain too, ages back, there was a common root-teaching or religion for the entire world, but that upon changes in the distribution of land and water, and the isolation of various branches of the human family, this root-teaching became varied accordingly in matters of detail, whilst preserving the original basic principles and "land-marks." There has always remained an exoteric public teaching for the masses, and an esoteric secret teaching for the initiated minority.

The name "Hiawatha" is of itself clear evidence that he was a superintending Master or national hero of an Indian race or tribe. In that capacity he would know and impart the secret doctrine in a form suitable to the time and people. The name is a form of both JEHOVAH and JUPITER or IO-PATER and means the Divine All-father. Hia (or Iao in Greek)=God or divine; Watha=Father (Vater in German). Thus this No. American name links up with Sanscrit, Greek, Hebrew and European names of Deity.

In Longfellow's epic there are various points suggesting that the incidents in it are mystical or of an occult nature, such as obtain in Western systems also. Some incidents and names of individuals are reminiscent of Greek myths about the human soul especially the name Minnehaha (=Laughing water) which is clearly a term for the pure blithesome soul before it descends into the body. "Laughing water" is probably identical with the "Sea of crystal" in our book of Revelation.

There are also points of contact between the Hiawatha story and that of King Arthur, the legendary spiritual

hero of Britain. Both heroes led and instructed their people, both passed through difficult and dark times; both finally sailed away "towards the sunset" but did not die; and in both cases there is the promise and prophecy of their eventual return to resume their rule in the future. So again we have a common root-tradition between the American Indians and Europe.

W. L. WILMHURST.

THE PRESS OFTEN CREATES FALSE HEROES

The modern press is too much given to aggrandizing persons who have added something worth while to the sum total of the world's achievements. This exaltation is proper within due bounds for obvious reasons, but for equally obvious reasons the press should stick to facts when building its idols and heroes out of the stuff of their lives. To do otherwise deceives the people, does a real injustice to the person thus eulogized, and in light of the whole truth often makes him appear a sham or, in common parlance, "a stuffed shirt."

A recent illustration of the tendency of the press to accentuate the high lights in the achievements of a noted person may be seen in the stories which were published following the death of Guglielmo Marconi. In all too many of them he was made to appear as the sole inventor of wireless.

That Marconi had inventive genius, and that he gave to the world of that genius in the field of wireless communication, cannot be denied. But to proclaim him as the sole inventor of that means of communication, or basically any considerable part of it, is going beyond the facts for little more than a dull-witted motive.

To claim such an honor for Marconi is to forget the prediction of James Clerk Maxwell that electro-magnetic waves could be propagated from point to point, and also the early contributions of Lord Kelvin to those evolutionary processes which resulted in the modern means of wireless communication.

There were many others who lent their time and energy to those investigations, the results of which cannot be enumerated in this short article, and but for those contributions Marconi's name might never have been associated with wireless. Among them are the following:

In 1887, Heinrich Hertz discovered a way of detecting and measuring electro-magnetic waves, the feasibility of which was further demonstrated over a distance of some 4,000 feet by Rutherford in 1895. Rutherford had been encouraged to pursue his investigations

by the discoveries of Professor Fitzgerald (1883) and Herr von Bezold (1870), who had made extensive investigations.

It was Hughes who previously, in his scientific inquiries to Hertz and Rutherford (1879 to 1886), discovered the means of sending signals over a distance of 1,500 feet.

A few years later, we have the contributions of Professor Minchin (1889-90) and Professor Boltzman; also Fitzgerald and Trouton who, by means of a delicate galvanometer, demonstrated the reception of aerial waves before a public assembly. Then for the development of the coherer, we can go back to 1884—if not to S. A. Varley in 1866—when Professor Calzecchi-Onesti discovered the properties of a tube of brass filings, and another Italian, Lieutenant Solari, discovered the mercury-iron coherer.

An automatic device functioning as a magnetic needle was effected by Professor Ernest Wilson in 1897. This instrument registered electro-magnetic oscillation at a considerable distance. It was not until five years later—in 1902—that Marconi improved Professor Wilson's automatic needle device.

Other men known to have made fundamental discoveries from which Marconi profited were: Wehnelt, Ferrie, Fessenden, Vreeland, Neugschwender, Braun, Pupin, Pierce, Torikata, Yokoyama, Tesla, Fleming, Hildorf, Edison, Preece, De Forest, Sir Oliver Lodge, Muirhead, Bose, Branly, Popoff, Jackson, Slaby, Righi and others.

Apparently the first effective patent taken out by Marconi, in 1896, was based on experiments in the detection of Hertzian waves in 1887, and later improvement of the device by Rutherford in 1895. In his patent, Marconi mentions the aerial which had previously been used in that year by Professor Popoff.

A student of Professor Righi, of Bologna, Marconi profited greatly from a book by Righi, which described his experiments based upon the discoveries of Hertz.

Many are of the opinion that Marconi's greatest contribution to wireless communication was that of a promoter, rather than as an inventor. They point to his rapid progress after the Wireless Telegraph and Signal Company was established, the foundation for which was made possible by the efforts of Sir William Preece. It was with the funds obtained through that company that Marconi, with the assistance of able inventors whom he brought into collaboration with him, succeeded in bringing out the patent that made possible long-distance communication, spanning the Atlantic in 1901.

His principal assistants in this achievement were: Sir Ambrose Fleming, R. N. Vyvyan and S. W. Entwistle. Fleming had already brought forth the thermionic valve, and Vyvyan and Entwistle had been better known in scientific circles than Marconi.

It would be unjust, if not churlish, to contend that Marconi did not contribute much to the development of the wireless mode of communication. It is, however, only fair to point out that his contributions were mainly the blossoming of other men's ideas through his promotive skill and his appreciation of the arts of invention. It is from this field of endeavor that his fine harvest of wealth and distinction came, but with it came also the tares which will never be winnowed from those. These, however, we have no desire to discuss.—*S. R. News Bureau.*

NO TRAIL BLAZERS

Recently the writer observed an article entitled "Advertising Freemasonry," which said, "A few members of the Masonic fraternity incline to the opinion that an undue reticence is maintained regarding the organization. They believe that it would be every way better if considerably more was done in the way of advertising Freemasonry, thus calling the attention of the public to its merits. Brethren of this class approve of public installations, frequent appearances of Freemasons in parades and processions that thus attention may be called to a fraternity which so much commends itself by such presentations. 'The more we bring our institution to the notice of the public, the better it is for us,' said a worthy brother in our hearing not long since. The thought was in the main correct. He felt, as we all do, that every time a lodge or other Masonic body performs any work in public or marches in procession, a generally favorable impression is produced in the minds of those who witness the ceremony or display. But it does not follow that increasing the occasions would increase the public regard. One reason why Masonic parades, laying of corner stones by grand lodges with other presentations which the Craft makes in public attract special attention and win approving words from observers who are not Masons, is because such appearances are comparatively rare. It is understood by the non-Masonic public that these occasions are not sought for by the fraternity and that displays for the main purpose of advertising the institution are never encouraged by those who have the direction of Masonic affairs. If a different estimate prevailed in the community, there would hardly

be so much of public approval signified as now when the Craft or some Masonic occasion calls attention to itself."

It is the opinion of others that altogether too much display is made of our doings. We would do well to confine our attention to the valuable operations of the Craft by having present only the members of the institution. Quite frequently various forms of entertainment are provided to which the non-Mason is permitted to come merely for the pleasure of being in attendance and his desire to pay the price of admission. Public installations rarely accomplish what may be desired by the best intentioned men. Generally speaking, men seek those things which are difficult to obtain, and when it is well nigh impossible to differentiate between an organization of high ideals and one which is merely a social function, it is rather difficult to draw the line. Freemasonry, therefore, should be regarded very largely for its accomplishments rather than by its advertising purposes.

The work of the Craft is in the interest of good will, better friendship, uplifting of character rather than a display by colorful parades or over exuberant demonstrations. It is the internal and not the external qualifications which should ever predominate in our institution and be exemplified by its members.

There is another thought which has been expressed by someone writing on this subject: "It is urged by the class to which reference earlier has been made that it would be better to utilize the secular press as do other fraternal organizations whose doings are reported, sometimes quite in detail, in the papers."

Such people have been slightly misled because Freemasonry stands alone in its work as an organization, and in its charitable work. We may well remember that Biblical injunction, "Let not thy right hand know what thy left hand doeth." We doubt the wisdom of advertising. Our institution is peculiar in itself and not without much difficulty could it well adapt itself to the method and means of advertising which other societies may press into use to advantage. Our thought is that Freemasonry attains its greatest purpose and remains most useful when it follows its original purposes and does not endeavor to thrust itself upon the attention of the public at large, but rather goes forward in an unassuming manner, quietly and steadily toward the fulfillment of its well defined and well regulated matters. We do not favor advertising any branch of our institution. Let us have less public advertising of our Craft and by that process let us

stand in the ancient ways of our institution and thereby continue to make some real progress.—*The What Cheer Trestleboard.*

THE GRANDMASTERSHIP

By Bro. JAMES A. TILLINGHAST,
P. G. M. of the Grand Lodge of
Rhode Island.

The office of grand master with its powers and prerogatives, privileges, and duties is unique in systems of government, and so different from the government that it may be of benefit to reinform ourselves upon this exalted office.

In Masonic jurisprudence the grand master is supreme in all things Masonic, his conscience and oath of office cause him to be confined within the boundaries of our "Landmarks." But any break from these restrictions carries no penalty attached to it and relief to the brethren can come only through the ballot.

Frequently it is very difficult for the grand master to interpret correctly the "Landmarks," in any particular application of them, but his interpretation is always indisputable. For example, T. M. Doyle made two decisions in one year which were condemned by many of our sister grand jurisdictions as being contrary to the "Landmarks." Brother Doyle thereupon reconsidered these decisions of his, only, however, to confirm again his original opinion.

These sovereign powers attached to the "Grand Mastership" were granted long before the existence of our present grand lodges, and may be said to have existed from time immemorial. It is this antiquity and acceptance by all Masons for so long a period that induced Albert G. Mackey to include these sovereign powers in his "Landmarks." Six of his twenty-five "Landmarks" proclaim the powers attached to this highest of offices.

It is not important for us at this time to question the advisability of accepting these particular "Landmarks" in Rhode Island because whether these sovereign powers should be classified as "Landmarks" or as the most fundamental principles of Masonic Common Law, as Brother Roscoe Pound contends, the result is the same as to their authoritativeness. The existence of these powers is universally accepted as the supreme law of Masonry.—a law which it is not in the power of any man or body of men to change so long as Masons are true to Masonic tradition and basic principles.

We in the United States are accustomed to think of our constitutions, Federal and State, as limiting agencies created to prevent the usurpation

of power by our elected officials, as in fact they are. Because of this habit of thought, we must be particularly careful not to draw an erroneous analogy between this American system of government and the Masonic system. The basic law in the American system is the Constitution, whereas the basic Masonic Law is found in the "Landmarks" and certain principles of the Masonic Common Law which have the recognized authority from antiquity.

In like manner, a constitution adopted by any Masonic grand jurisdiction, better called "Constitutions," must be distinguished from the Constitution of the United States or of any State. The Masonic constitutions are analogous to the statutes of our States and not their constitutions. The grand master or the grand lodge may set aside a provision of the constitution unless it is a provision which is declaratory of a "Landmark" or Masonic Common Law.

A legislature may alter and take away certain rights through the enactment of statutes, but no statute is enforceable which conflicts with the basic principles of a constitution. The Constitution is the source of authority and a legislature cannot modify it through statutes.

So is it in Masonic jurisprudence. The "Landmarks" cannot be altered through legislation and the powers granted by these "Landmarks" and fundamental sources of our Masonic Laws cannot be increased or diminished. It is with the full authority of a "Landmark" that the powers appertaining to the office of grand master as set forth by Mackey are fully recognized and accepted in this grand jurisdiction.

Two of these "Landmarks" of Mackey express the authority of the grand master to grant dispensations and the right to hear all appeals made by a brother or the brethren of a lodge from the decisions of the brethren.

These prerogatives have frequently been exercised in Rhode Island in connection with jurisdictional questions both in disputes with foreign jurisdictions and within this jurisdiction.

Conflicts between our lodges and other grand jurisdictions arising over territorial jurisdiction and requests for release of jurisdiction were repeatedly settled and determined by our grand masters until 1874, and at that time the causes were, in a large measure, eliminated when the grand master declared that all requests directed by a subordinate lodge to a subordinate lodge in another jurisdiction must be through the grand master.

Conflicts between our subordinate lodges are reported as early as 1800,

and continued in quantity as to territorial jurisdiction until the adoption of the first jurisdictional map on May 19, 1884, after the approval of this map by the grand master.

Since this time, conflicts have not been so numerous, but they are existing today and in all probability will continue to exist as long as jurisdictional lines exist, because the increase in the number of lodges requires new alignment of jurisdictions and also the growth of one lodge as compared to another lodge with an adjoining jurisdiction and the shifting of the density of population constantly in progress causes one lodge or another to ask for an enlarged territory.

The just settlement of these differences is exclusively within the powers and duties of the grand master, directly, or through his appointed committees, whenever the lodges in conflict cannot come to a mutual agreement.

The conflicts arising in connection with requests for releases of jurisdiction are of old origin, although the first appearance of the problem in the proceedings is in the report of the annual meeting May 15, 1870. At this time, the grand master reported that he had issued an edict the previous November which provided the mode in which the lodges should proceed in such cases. This edict is now part of our Constitution, almost verbatim.

This edict, however, has by no means eliminated conflicts between the lodges, which are repeatedly arising in our times. Few of these conflicts have been officially appealed to the grand master, and thus not many of them have been reported in the proceedings, but each grand master, no doubt, has from time to time lent his aid in an endeavor to induce the lodges to settle their differences amicably in true Masonic spirit and good-will.

If and when, or before, these consultative negotiations fail, the grand master, in accordance with his prerogatives and his obligation to perform the duties of his office, should decide the dispute upon an appeal and make final disposition of the case through a decision, an edict, dispensation, or any other form of official declaration to the end that peace and harmony may continue to prevail.

Grand Master Ariel Ballou, in 1864, speaking of releases of jurisdiction, correctly expressed the Masonic Law when he declared that the request for such a release should be referred to the lodge under whose jurisdiction the petitioner has his home and residence, and that that lodge "is the only lodge (always excepting the most worshipful grand lodge and the grand master) pos-

sessing the right or power to grant permission."

Parts of the Masonic common law have, from time to time, been incorporated in our grand constitution, and too often in reading these provisions we forget that they are declarations of our fundamental principles upon which our whole jurisprudence has been builded. We are erroneously inclined to feel that all of the sections of the grand constitution are relatively new law and get their authority from the legislation of grand lodge which included them in its "Constitution" and thus under-value those sections which are declaratory of the ancient "Landmarks." The declarations of our "Landmarks" and "Common Law" must be definitely distinguished from the more modern regulatory laws if each provision is to be accurately understood with its true purpose and authoritative extensiveness.

The right of appeal to the grand master by Masons and lodges is incontrovertibly a declaration of one of our "Common Law" fundamental principles, and whether this right is written into our constitution or not, it will always remain an inherent part of our basic laws, and the right of appeal in disputed cases of requests for releases of jurisdiction is no exception. It is not in our power to remain faithful to our Masonic tenets and at the same time to deprive the grand master of his prerogative to hear appeals. Thus the proposal to express in our grand "Constitution" this right of appeal to the grand master narrows itself to the important question whether it be more advantageous to have this right and prerogative definitely set forth in writing or that it remain a part of our unwritten law.

PURPOSE MISREPRESENTED

It seems to be difficult indeed to get items of interest plainly and fairly stated in the press of the day. Early this year, the Grand Lodge of the District of Columbia passed a resolution to observe, or celebrate, in a fitting manner the sesquicentennial of the formation of the Constitution of the United States, September 17th was the day fixed for the celebration, and the first thought of the committee in charge was to have the President of the United States make the principal address. It is well known that he is a member of the Masonic Fraternity.

This committee was informed that the President would probably make the principal address in Philadelphia on that day, as that is where the Constitution was signed. Later, a definite statement was made over the telephone by a secretary of the President to the effect that there was not a chance of the

President's making an address. Thereupon, the committee, after considering several prominent speakers, unanimously agreed upon Senator Borah, who is not a Mason.

When the committee learned later that the President was going to speak in Washington on September 17th, it promptly, in deference to him, changed its meeting to September 16th, so that there would be no conflict with, or controversy, or charge of disrespect to the President of the United States. The day following September 17th was not deemed suitable because critical minds might charge that it was done purposely to give Senator Borah an opportunity to answer the President. The newspaper stories today are trying to convey the impression that it is a contest, or debate, between the President and Senator Borah upon a Constitutional question. There never was such an intent—nothing of the kind was contemplated.

One daily paper stated that—

"The veteran Idahoan will speak on September 16th, and the President will follow him on the air the next night. Both speeches nominally will be in commemoration of the hundred and fiftieth anniversary of the signing of the Constitution. Actually the two national leaders will engage in a forensic duel. Borah plans to devote much of his address to a defense of his opposition to the defeated Court Bill. The President's speech will be in the nature of a reply to the attacks on the bill."

It would seem that after years of sensational press statements the people would be "fed up" on them, but it appears not so. The committee does not know the nature of the President's speech, but it does know that it requested Senator Borah to speak upon the formation of the Constitution of the United States.

UNIVERSAL LEAGUE OF FREEMASONS

Held at Paris, Sept. 4 and 5, 1937, the following account is translated from the French of the "*Revue Maconique*," Brussels, Belgium, for October, by Cyrus Field Willard, F.P.S.:

"This Congress has accomplished the task that it could reasonably be expected to do. The province of the League is to facilitate the coming together of Freemasons of all countries of the world and tighten the bonds of friendship that unite them, and toward this we have labored at Paris. From this point of view we are fully satisfied. Brethren have come from numerous and from far-off countries, representing France, Belgium, Holland, Switzerland, Czechoslovakia, Spain, Hungary, Austria, even Germany, Pal-

estine and Dutch East Indies. Brother Doignon, Grand Master of the Grand Lodge of France took a prominent part in Congress, and his understanding of our efforts was a great consolation. Two charming receptions were organized for the benefit of the members of the Congress. One held on Saturday afternoon at rue Cadet was due to the initiative of the Masonic Club and Brother Vronoff. The other was Saturday evening, at which the Illustrious Brother Groussier, President of the Council of the Order of the Grand Orient of France, by the charm of his conversation and his great affability enhanced the success of the evening. The second reception was amid the sumptuous surroundings of the rue Puteaux offered by the Grand Lodge of France. The Masonic press of Holland, Belgium, France, Switzerland and Palestine was well represented. We reproduce elsewhere the oration delivered at the Saturday afternoon meeting by Brother Dr. F. Uhlmann, Deputy Grand Master of the Swiss Grand Lodge Alpina. Belgian brethren who attended the Congress were filled with new enthusiasm for the purposes of the League, and decided to make efforts to revive the Belgian group of the League.

SWISS SUSTAIN CRAFT

A recent cablegram to the secretary of the Philalethes Society from John Mossaz, one of the Fellows of that Society and Secretary-Treasurer of the International Masonic Association at Geneva, Switzerland, states that the attempt to forbid all Freemasonry in that country has been defeated by a crushing majority in twenty-one cantons with 300,000 votes.

In Switzerland as in other countries of Europe Nazi influence has been used extensively and intensively to destroy the Craft. It is refreshing to find the above evidence of sanity on the part of Swiss brethren, who refuse to be intimidated by forceful suasion.

VISITOR

Frederic Harper Stevens, Past Grand Master of the Grand Lodge, F.&A.M., of the Philippine Islands, and Deputy in those Islands of the Supreme Council, Scottish Rite, Southern Jurisdiction, is sojourning in the United States on a combined pleasure and business trip. He attended the recent biennial of that Supreme Council, and after visiting his parents at Chicago, and his only daughter, Charlotte Louise, in Hollywood, who on the screen is the talented Barbara Stanwyck, he will depart for Manila from San Francisco during the early part of December.

A NEW BOOK

There has recently come from the press a more or less monumental volume by a distinguished Craft writer which will command the serious attention of all students of Freemasonry. Arthur Edward Waite, its author, is perhaps the leading authority on his subject; his devotion to research deserves the commendation of all Freemasons, for few could trace as he has in this great book such a multiplicity of facts and records bringing the whole into what is without doubt the last word on this unsolved subject of secret tradition.

American Masons will be particularly interested in the latter part of the book where Brother Waite pays his respects to Albert Pike, disposing pretty effectively of some of that near-Deity's weak arguments in the religious controversies of his day.

The whole book, while purportedly dealing with so-called "secret tradition," might perhaps be otherwise titled, for in addition to that particular phase which has been exhaustively treated, there is a wealth of other incidental detail within its covers that will not only command admiration for the author, but will well enlighten the reader's mind on a variety of allied subjects and vastly improve his knowledge of Freemasonry.

We heartily commend this great book to our readers. It deserves a place in all Masonic libraries which would be complete and worthy of the name.

—A. H. M.

* "THE SECRET TRADITION IN FREEMASONRY," BY ARTHUR EDWARD WAITE, ILLUSTRATED. E. P. DUTTON Co., 300 FOURTH AVENUE, NEW YORK. \$4.00.

CELEBRATES 100th ANNIVERSARY

Isaac Newton Presson, Washington State's oldest Mason, celebrated his 100th anniversary in the Masonic Home of that state at Zenith, November 8, 1937.

Mr. Presson has been a member of the fraternity since April, 1864, and has been a member of the following lodges: Wayne Lodge No. 102, Shubuta, Miss.; Camden (Tem.) No. 179; Faithful No. 304, Fairdeal, Mo.; Naylor (Mo.) No. 568, and Mabton (Wash.) No. 166.

Born in West Tennessee, he taught school for several years. Later, he joined the confederate army as a private, and rose to the rank of lieutenant. He spent twelve months as a prisoner of war at Memphis and at Johnson's Island.

CUBAN CRUISE

A GREAT SUCCESS

This year's cruise, like those before it, was held under the auspices of the International High Noon Club. 185 Masons and their wives, and 110 members of the Order of the Eastern Star, sailed from New York on the Swedish-American Motorliner "Kungsholm," on October 14, with a rousing send-off.

During the entire trip the weather was fine except for one day when the sea was rather rough. With games, dancing, moving pictures, and other amusements on the trip down, the time passed all too quickly.

A luncheon was held on board by the brethren of the International High Noon Club, presided over by the Honorary Chairman, M.W. Charles H. Johnson, Grand Secretary, who performed his duties in his usual able manner. Speeches were made by W.M. Jacob C. Klinck, Grand Master, and by the grand secretary of Maine, R.W. Convers E. Leach, who is a member of the Club's Board of Governors.

The permanent chairman, Bro. Frederick J. Turner, set forth the purposes of the Club. The Swedish-American Line supplied an excellent luncheon. 182 Masons were present, and all others who had not already been made members of the International High Noon Club were made so at that time.

The "Kungsholm" arrived in Havana on Sunday evening, when the officers of the Grand Lodge of the Isle of Cuba, headed by the Grand Master, Col. and M.W. Gonzalo Garcia Pedrosa, came aboard and were received by Grand Master Klinck, the New York Grand Secretary and other brethren. Pictures were taken and greetings exchanged.

The Grand Master of Cuba escorted the grand master and other brethren to the grand lodge, where refreshments were served. Other of the brethren and their wives roamed about Havana, visiting places of interest.

Next day the brethren and their wives were taken about the city in automobiles, went sight-seeing, visiting the Maine Memorial, the capitol, cemetery and other celebrated places. The party was then received by the president of the Cuban Republic, and afterwards were taken to the Officers' Club outside of Havana, where they were the guests of Colonel Batista, who supplied the refreshments served at the function. This was an outstanding social ceremony of the trip. In the afternoon the ladies were taken to the Havana Club, where they were received by the grand matron of the Eastern Star of Cuba.

The brethren attended a meeting of

Amor Fraternal Lodge, where the third degree was worked in Spanish for their edification. The work was well performed by the local lodge and a most impressive ceremony. During the session M.W. Bro. Klinck, Col. and M.W. Pedrosa, and others addressed the brethren. Past Grand Master, M.W. Charles H. Johnson, of N. Y., presented to Col. and M.W. Bro. Pedrosa and to the master of the lodge two ebony gavels, each inlaid with a gold inscription, as gifts of the Club. The presentation by the grand secretary, delivered in Spanish, was an inspiration to all who heard it.

A feature of the proceedings was the presentation to Grand Master Klinck of a gold medal; and he was also made an Honorary Past Grand Master of the Grand Lodge of Cuba.

In the evening brethren and their ladies, and members of the Eastern Star, partook of a dinner and dance at the Sans Souci supper club, in the suburbs of Havana. The affair was attended by over six hundred people, including the Grand Master of Cuba and members of local lodges with their ladies. Addresses were made by the grand master of Cuba, grand orator and other members of the Cuban staff,

to which Grand Master Klinck and the Grand Secretary of New York responded.

With a great deal of regret, the next afternoon, at two o'clock, the cruisers left Cuba, officers of the Grand Lodge of Cuba, with their ladies, following in a launch to the entrance of the harbor, where good-byes were waved.

The visit was one that will always be remembered by those fortunate enough to be present.

Thanks are due those brethren who worked so hard to make this cruise an outstanding success socially and financially.

85TH WEDDING ANNIVERSARY

Dr. Sir Temulji B. Nairman, Grand Master of All Scottish Freemasonry in India, and his wife celebrate this year the 85th anniversary of their wedding. Both are ninety years old, and they were married at the age of five in 1852, at a time when child marriages among the Parsees were frequent.

Sir Temulji has been a member of the Masonic Craft for over sixty years. Five years previous to the time he became a Mason, he qualified as a physician, and still practices his profession.

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IS THIS INFLATION?

A New Zealand reader writes about a recent article entitled "Is this Inflation?" He tells of an American officer who visited New Zealand with the American fleet in 1925 and left a ten-pound note with the barman at his hotel while he went to the horse races. (It's a wise idea to have a cash reserve waiting for you when you come back from the races.)

The barman put the note in the cash register and went off duty. The proprietor saw the tenner and borrowed it to pay the brewer. The brewer paid his tailor, the tailor paid his grocer, the grocer paid the doctor, and the doctor, who was staying in the same hotel, was so delighted to be paid that he went downstairs and paid ten pounds on account of his hotel bill. The note went back in the cash register.

When the officer came back from the races he recovered the tenner from the barman and tore it to pieces. "Hey, there," said the horrified bartender. "Don't do that!" "It's all right," said the American. "It's counterfeit."

"Was this inflation?" asks the New Zealander.

NO TIME LAG HERE

Then there is the story of the office-seeker who, having dragged the body of an officeholder from the river, raced to the desk of the ward boss and panted:

"We've just pulled Joe Alber's body out of the river. How about his job—for me?"

"Too late," came the answer. "I promised it five minutes ago to the man who saw him fall in."

FROM WHO'S WHO

Johnnie: "My sister has a wooden leg."

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